

OR,

# The Royal Present.

As it was Delivered in a

## S E R M O N,

In the Parish-Church of *BOSTON*,*Octob. 9. 1663.* at the Archi-Diaconal

Visitation of the Reverend and right Worshipfull

*RAPHAEL THROCKMORTON, D. D.*and Arch-Deacon of *LINCOLN*.

---

By *OBADIAH HOWE, A. M.*

sometimes Student of *Magd. Hall Oxon.* now Vicar  
of *BOSTON* in *Lincolnshire*.

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*Because of thy Temple at Jerusalem, therefore they shall bring  
presents unto thee, Psal. 68. 29.*

*The Daughter of Tyre shall be there with a gift, the rich  
among the people shall entreat thy favour, Pl. 45.*

---

*L O N D O N,*

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Church in *Fleetstreet*, 1664.

BARBARA L. ARNOLD  
O.R.

# The Royal Present

As it was Delivered in a

STERMOM

In the Publick Church of BOSTON

Good, & the Church Disposal

Visitation of the Church of the Holy Spirit

By the Rev. Mr. D.D.



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Visitation of the Church of the Holy Spirit




To the Right Reverend Father in God

B E N E F A M I N.

Lord Bishop of the Diocess of Lincoln.

My LORD,

 Sometimes finde an Apologue which the Jewes have in their Talmud, of the Grapes in Babel sending to the Vine-leaves in Judea, to cover them with their shadow. I must make my way to your Lordships hands by this humble Petition, that your Goodness may act the Mythologist here, and cast your shadow over this immature and indigested fruit: I know I may justly fall under a severe censure, that such an empty present from so an unknown and worthless hand; should covet so high, as to thrust it self into your Lordships hands. But (my Lord) it is your ennobled Candor which makes me thus presume and presse, which I hope will find cause from it self to accept, what I should from my self finde no confidence to offer, and make the pardon easie, where the error is out of Reverence; and the end not to give any thing to your worth, but to gain something to the work. Abigail her modest Apology for her slender Present of Figs and Raisins to David, 1 Sam. 25. 27. must be mine to

your Lordship. This slender and worthless piece, as  
being much below your bigger Speculations, Let it be  
for the young men which walk at your Lord-  
ships feet. Yet I know not to whom upon better account  
either of Reason or Duty, I should apply my self upon  
such an occasion, and such a subject, than to your self;  
whom Providence hath raised to stand as a tall Cedar  
in our Lebanon: These Conceptions, such as they are,  
were by command delivered at a Visitation, where your  
Lordship is present; though not in Person, yet in  
Power: And thus they yet pursue their main end, in  
lying at your feet, with this earnest and humble Prayer,  
that you as a Cedar, and we all as the Firre, Pine,  
and Box, may make the place of his feet glorious. I  
conclude with this craving Impress or Motto of him,  
who setting down only Ciphers in his Roll, wrote  
this, adde vel unum.

These following pages I have Impress'd as so many  
Ciphers: if your Lordship will please to adde this  
one thing, your acceptance and patrociny, they will  
thence gain both number and weight; and (upon the  
opportunity, which (as one that is under your Episcopal  
care and government) I gladly lay hold of, to let your  
Lordship know, that I am, and do in all humility sub-  
scribe my self

My Lord,

Your most humble and obliged Servant,

in all Duty and Service,

Obadiah Howe.





THE  
ROYAL PRESENT.

Isa. 60. v. 13.

*The Glory of Lebanon shall come to thee, the firr, the pine, and the box, together; to beautifie my sanctuary, and to make the place of my feet glorious.*



O reconcile the Text, and the Time, a word must be spoken of the *Prophecie*, a word of the *Chapter*, and the rest of the *Text*. As to the *Prophecies*, we must know that *Prophecies* and *Promises* are in their predictions, as *Maps* and *Land-ships* are in their descriptions, present things contracted, and at a distance: In the one we say as the *Queen of Sheba* of *Solomons* glory, *I have not told me, I King, 10.* or as the *Apostle* *1 Job. 3. 2.* *I do not appear what we shall be.* And in the other, as of the *Patriarchs*, *Heb. 11. 13.* *They saw them afar off.*

*The Royal Present.*

Yet all are not equally short and distant, some more to the life, and bring things nearer us by much. Of which sort this of the Prophet *Isay* is, whose work we find to be, to set forth the glory of the Kingdom and Church of Christ. And he doth it so exactly, and to the life, as if with *S. Paul*, he had been wrapt up into the third heavens, or caught up into *Paradise*, 2 Cor. 12. 2, 4. or with *S. John*, in vision had seen the new *Jerusalem* coming down from heaven as a *Bride adorned for her husband*. In those legal administrations *Evangelium* was sub velo, the Gospel was under the veil, that glorious pearl was locked up in its Cabinet, and this royal pair lay behind the Curtains. But this our Prophet hath almost quite drawn them, and in all, he so speaks, as if he had been *John Baptists* contemporary, or as one of those ear and eye-witnesses, 1 Joh. 1. 1. declared what they had heard and seen: *ut non tam de futura vaticinari quam de praeiis historiam texere videretur, ideo non Prophetia est, sed Evangelium*; so that he appears not so much a Prophet as an Historian, and the whole rather a Gospel than a Prophecie. *Alapid. in loc.*

The Chapter is the Prophecies *Epitome*, those scattered Rays of glory all over the whole, are here contracted, so the more strong. The Chapter may be well termed, an *Alt* for a free, voluntary, and *Royal Present* to the *King of Kings*; that is, to his royal *Queen*, whose relation, and representation, interests *Christ* himself, in all those services which are done to her. Hence it is that in *Psal.* 45. what is spoken of her, v. 12. *The daughter of Tyre shall be there with a gift*, is *Psal.* 98. 29. spoken of *Christ* himself; *Because of thy Temple at Jerusalem they shall bring presents unto thee.*

This royal present is full and free. It is full, we have it.

it in the total summ, v. 5. *abundance of the Sea, and the wealth of the Gentiles*: what Earth and Sea can contribute, must fill her Treasure. If we look for a more distinct Inventory, we find it afterwards, *Midians Camels, Epba's Dromedaries, Seba's Gold and Incense, Kedar's Flocks, Nebatosh's Rams*; and in the Text, *Lebanons Glory*: Kings to minister, Isles to wait, Ships to waite, and sons of Strangers to build her Walls: Whatever conduceth to the Beauty or Being of the Church, must be brought.

And it is as free as full. Kings shall come, Riches shall flow and fly as a Cloud; flock as Doves, Isles shall wait, Flocks shall gather themselves together, and the glory of Lebanon shall come, as if all were acted by the impulse of an ambitious emulation, who should first court this royal Queen.

The Text is the Compendium of the whole; wherein we have presented to us,

1. The *Cui*. 2. The *Quid*. 3. The *Quare*.

or,

1. The *Treasury*. 2. The *Treasure*. 3. The *Tributaries*.

1. The *Cui*, or the *Treasury*; that's to *her*.

2. The *Quare*, or the *Treasure*; whatever may make *Glorious*.

3. The *Quid*, or *Tributaries*; the *glory of Lebanon*; *fir, pine, and box*.

1. The *Treasury*, or the *That* in the Text; set out in a double expression;

## The Royal Present.

1. *My Sanctuary.*
2. *The place of my feet.*
3. *The Treasure, or the Store, in a double expression, to be blam'd.*
4. *To make glorious.*
5. *The Quail, or the Tributaries, in a double Classis.*
6. *The glory of Lebanon.*
7. *The firr, pine, and box together.*

The one to lead the other to follow, but all to center in *Sion's* glory.

To consider all these parts by themselves by way of Gloss and interpretation of the Text.

First, The *Cul*, or the *Thee* in the Text.

The Text shews us who it is, to save us the labour of enquiry, v. 14. telleth us it is *Sion*, the City of the Lord. And that this is the Church in Gospel-times, the Apostle B. our warrant, Heb. 12. 22, 23. where his own Paraphrase upon *Sion* is the Church of the first-born; and this is called in the Text by a double name, *sanctuary*, and the place of his feet.

*My sanctuary*, because of thy temple at Jerusalem, saith the Psalmist, Psal. 68. 29. and its needless to enquire why the Temple was called the *sanctuary*, though it was but *sanctum & caducum*, Heb. 9. 1. a worldly Sanctuary, *temporal* *sanctum* & *caducum*, and with the rest to vanish, yet it was relatively holy, *holy to the Lord*, and was called the *holy place*. Or why the Church of Christ typet, *sanctuary*, should be called the *sanctuary*, is as needless to enquire,

the Apostle is to express in it, 1 *Per.* 2. 5. it is *domus* *ecclesiastica*, a spiritual house, they are *populus*, a holy Nation; and there we find *sacerdotium* too, a holy priest-hood, to offer up spiritual sacrifices to God: So that a Temple they must be, and an holy one too. Thus saith the Apostle, *Eph.* 2. 21. they grow up *in ecclesia*, to a holy temple: and 1 *Cor.* 3. 17. The temple of the Lord is holy, which temple ye are. But

*The place of my feet.*

This is something more obscure; and look not away upon this expression, or upon the Church, by reason of it, thereby to stay your hearts and hands, and lessen your Present, to her treasury, because she is called here the place of his feet.

The phrase indeed is sometimes used in Scripture, as importing shame, dishonour and contempt; in which respect Conquerours used to have their Captives under their feet: as it was the greatest indignity that *Bajaces* the Grand Seignieur ever suffered when *Tamerlain* had him under his feet; or *Valerian* that Tyrant, when *Sapor* the *Persian* King trod upon his neck, according to that of the Poet,

*Qui Constantini toties perterritus urbem:*

*Sub Tamberlano, sella, canisque fuit.*

And true it is, that the members of Christ are under the head, the sheep of Christ in his hands, the lambs of Christ in his arms, the spouse of Christ in his bosom; but the enemies of Christ are under his feet. Yet think not that when God is thus commanding our bounty, that he thus detracts from her beauty, as to bespeak her in this sense, the place of his feet.

This phrase is therefore to be observed ; and that not rarely importing love, familiar, converse, and delight ; and thus an expression of honour and dignity. *Locum pedum meorum dicitur ut calum sedes & terra scabellum ejus*, saith Lyra, *It is the place of my feet, as heaven is his seat, and earth his foot-stool*. But this I think is much too short : For I would not render or paraphrase that phrase, *the place of my feet*, by that other, *my foot-stool* ; but rather his *Garden* where he will walk, or his *Galleries* wherein he will take and make his delightful recesses, as he is said to *walk in the midst of the seven golden Candle-sticks*, *Rev. 1*. And so its no more the place of his feet, then the place of his *heart*, his *house* to dwell in, his *throne* to rule in, his *temple* to be served in, the *place of his feet* to walk in : And thus they are put together, *Ezek. 43. 7*. And if it be *Sions* glory, when our feet stand in her gates, (a thing now too much neglected) as *Psal. 122. 6*. much more must it be when she is made the place of *Gods feet*.

Secondly, For the *Quare*, or the *Treasure* ; its here set down in a double expression, *Beauty*, and *Glory*, *למנו* *מכבר* a double word in the Text, and in the Translation ; the first to *beautifie* *למן* is *decore*, to *adorn* or make beautiful ; *מן* the substantive is *decor*, *nitor*, inherent *beauty* or comeliness : and this is in *honoris*, as the Church is the *fairest among women*, whatever men judge of her. The other word *כבר* is *gravare*, or *honore*, to load with dignifying titles and honours ; this is in *honore*, in the person honouring. Thus all must come to contribute whatever may tend to inward and outward glory, to make her to be truly so, and to make her to be publicly acknowledged so, to make her the *excellency of many generations*, and the *praise of the whole earth*, that



as in *Psal.* 76. 4. she may be more excellent then the mountains of prey: and as *Psal.* 8. 3. Glorious things are spoken of thee, O thou City of God.

Thirdly, For the *Quid*, or the *Tributaries*, what or who must come. To this end, we have them in a double *Classis*, the glory of *Lebanon* to come, and the *firr*, and *pine*, and *box* together. But what are these? In the letter its very clear, they were those trees which *Solomon* fetched from farr to build and beautifie the Temple of old; but what these are in the *mysterie*, deserves a *melius Inquirendum*. It argued the imperfection of the blind mans half restored sight, but it will be the perfection of ours to see as he, *Mark* 8. 24. men walking like trees to *Sions* glory. Our Prophet *Isaiah* doubtless looked beyond the material Temple to another, whose glory should exceed the former, as *Hag.* 2. not in an outward splendor, and pomp, but a more spiritual glory. The Apostle *Peter* jumps right with our Prophet, and calls it *τὸ οὐράνιον*, 1 *Pet.* 2. a spiritual house, and so must have more spiritual materials; and he tells us of those *ἀνδράνες*, living or lively stones, so here, we must look out some lively or living trees for timber for this spiritual house; she needing no Cedar, Firr, Pine, nor Box, to patch up an outward magnificence: and yet to this the glory of *Lebanon*, the *firr*, the *Pine*, the *box*, must come, and all in a *mystery*. And here *Lyra* will help us, who tells us, *per tales arbores possunt intelligi persona notabiles ad ornum Ecclesia per fidem venientes*; by these trees are signified some eminent and notable persons coming to the rising and growth of this Church. But to make a more particular enquiry after these comers to *Sions* glory.

The glory of *Lebanon*; This phrase if it had been set alone, must have been taken for *complexum quid*, all those

those trees of renown wherewith *Lebanon* was adorned; but being put, (as here) by way of distinction, it must be taken for the *Cedar*, which is ever accounted the glory of *Lebanon*: and so the *Cedar* and *Lebanon* are so joyned in Scripture together, as if *Lebanon* would be known by, no other trees then the *Cedar*, as *Lebanon*'s chief glory. For thus, in respect of their height and beauty they are called, *Psal.* 89. 19. the *Cedars of God*; and if thus then a mystery. *Cedars* do set forth *high ones of stature*, and power in the earth; which are *שְׂרָפִים*, the glories of the earth, *Jude* 8. as *Isa.* 19. 33. *The high ones of stature shall be hewen down, and Lebanon shall fall.* When the Scepter of *Israel* was to yeil to a foraign power, and for support for 70 years, to be pinned to *Babylons* walls, it was fitly compared to a *King*; but when to be restored to its primitive power, and to become a power of it self, it is said to become a goodly *Cedar*, *Ezek.* 17. 22. *צִדְרֵי גִּבּוֹר* est *Cedri* genus & significat principes & magnates, quia *Cedri* comparantur, saith Pagnin, the *Cedar* signifies *Princes and great ones*, they being compared to *Cedars*. Hereupon *Jehoshaphat* told *Achaziah*, that he being but a *chistle*, himself was a *Cedar* in *Lebanon*, *2 King.* 14. 9. and thus in this is the 13. v. *The glory of Lebanon shall come*, expressed in other terms, but the same in sense, v. 10. *Kings shall minister unto it*. And its said of *Solomon* in type, and of *Jesus Christ* as the *Prototype*, each of their power being to empty it self into the Churches treasure, *Psal.* 72. 16. *Thy fruit shall shake like Lebanon, and the earth shall be filled with his glory*: In the whole we may easily espie the glory of *Lebanon* coming. But because *Solomon* was a Prince with his civil power, and *Christ* who was typed out by him, is *King* too; but with something a more spiritual power, we may more then conjecture that

that this Cedar imports not only Civil but Spiritual prelation; those that are over the House of the Lord are Cedars also; and bear a share in this glory of Lebanon: Whence Zach. 11. 1. the Prophet cryeth, *Open thy dores O Lebanon, that the fire may devour thy Cedars*; these Cedars the Prophet himself being his own Comment, telleth us, are the Shepherds; thus vers. 3. *The voyce of the howling of the Shepherds, for their glory is spoiled*; thus the glory of Lebanon is spoiled: And all Interpreters, ancient and recent, take these Shepherds to signifie *præfectos politicos ut Magistratus, et Ecclesiasticos ut Sacerdotes*, both Civil and Spiritual Governours, and where it is said, vers. 8. *I will cut off three Shepherds in one moneth*, *Principes, Prophetas, et Pontifices*, its Princes, Prophets, and Priests, say Alapid, Danew, Piscator, Gualter, and many others; and in vers. 17. he closeth the Chapter with a *va Idolo Pastori*, Woe to the Idol-Shepherd, which none scruple at all, the taking in, if not the chief meaning to be, the Priest and Prophet, who were their Leaders, and caused them to erre.

And this glory of Lebanon is more then half attested, Isa. 22. where the Prophet telleth us, that Eliakim had the Government put into his hand, he should be a Father to Jerusalem, and upon him should hang the glory of his Fathers house, and Shebna should be cut down as a tall Cedar and fall: And Alapid, upon the Text saith, *Non tantum Reges et Principes, sed etiam Apostolos et Apostolicos viros intelligit*; that it signifies not only Kings and Princes, but also Apostles and Apostolical men: And the Text it self when it saith, *The glory of Lebanon shall come to thee*, it telleth us what is meant by this glory of Lebanon, in vers. 17. he gives it us thus, *I will make thine officers peace, and thine Exactors righteousness*: By Officers, and Exactors,

the current of Interpreters understand both *Civil* and *Sacred*, or, *Spiritual* Governours; and that not upon any pretended ground, for the original Text reads it, **וְשָׂמָהּ מְקָרְדֵּה שְׁלוֹם**: *ponam visitationem tuam pacem*, reads the *vulgar Latin*, I will make thy *visitation* peace, but that is, *visitationem tuam* for *visitatores tuos* thy *visitors*: and the *Septuagint* brings it yet a little higher, and readeth it *ἐπισκοπῆς αὐ*, thy *Bishops* or *Overseers*; whose office it is, carefully to oversee the Flock, to be *inspectores morum*, who have the Government in their hand; not *Sceptrum Regale*, but *pedum pastorale*; not a *Kingly Scepter*, but a *Shepherds Staffe*; those who are **וְעָלֵינוּ**, *Heb.* 13. 7. which have *the rule over us*, or *ἐπισκοπῆς αὐ*, are *set over us*, *vers.* 17. whose office it is to superintend the Flock, and to *visit* it, not out of Courtlesie only, but Charge and Authority, to redress abuses in manners, and whether by Epistle, or presence, as *St. Paul* in his Apostolical *visitation* with his *διδάσκων*, and his **ἐλθὼν** too; to *set things in order*; so he was the *Cedar*, and as so he was to *come* also; hence he saith, *I will set things in order when I come*: and when all powers, whether *sacred* or *civil* direct their Authority towards *Sions* glory: when *Kings* are *Nursing Fathers*, and *Eliakim* a *Father* to *Jerusalem*, when she sucks the breasts of *Kings* and the other Minister to her, when the two sons of *Oyl* *Zerubbabel* and *Joshua* empty their golden Pipes into her *Lamp*, when those that have the oversight of her, doe not over-look her, *Shebna* like, making themselves great, making the Chariots of their glory, become the shame of their Masters house, but as *St. Paul* having the care of the Churches upon them, spend themselves and are spent in the procuring the true and genuine glory of the Church, when they thus rule as *1 Tim.* 5. 17. **οἱ ἄρχοντες ὡς κυρία**, rule well,

well, and so act, as acknowledging (with St. Paul) that their Authority is given them, *ut edificetur in eis et non destruantur*, for edification, not destruction, 2 Cor. 13. 10. then are they the lively Comments upon this first part of the Text, *the glory of Lebanon comes to thee.*

*The Firre, and Pine, and the Box together*, this the second, and here, the wisdom of a Solomon would supply, who could read of all the trees from the *Euphrat* upon the Wall, to the *Cedar in Lebanon*: Then should we be reduced out of all those uncertainties, intricacies, contradictions, in which both Interpreters and Linguists are involved, about the names of these trees *יהורח שורק והואשור* reads the Original Text, *Berosh, Tidbar, Teashur*, the three words in the Text, which our Translation renders the *Firre, Pine and Box*; if we consult *Linguists, Interpreters*, and all the *Oriental Versions*, we shall finde, there is no agreement in their names; nay we shall finde that every name mentioned in our Translation, is given to every word singly in the Text: *Berosh est Cedrus, Abies, et Buxus*, say both *Shindler* and *Pagnin*, the *Cedar* the *Firre*, the *Box*: For the second, *Tidbar, Laurus, et Cedrus*, saith *Shindler*; *Cedrus et Ulmus* saith *Pagnin*; thus is this called the *Cedar*, the *Laurell*, the *Elm*: And the third, *Teashur, Myrtus, Buxus, Abies*, saith *Shindler*: *Cedrus, Abies, vel Buxus*, saith *Pagnin*; this is also called the *Myrtle*, *Box*, and *Firre*, and *Cedar*; nay they will leave us in a very great uncertainty; what they are, when they tell us, that *יהורח* is, *Omnis arbor quæ ad Dei honorem plantatur*; any tree that is planted for the honour of God; and that from *יהורח* (*via*) aut (*gressus*) it being in use of old, to plant trees of eminency, by the places of publique worship, *populo ostendentes viam, cujus rei vestigia in nostris cæmeteriis adhuc videre est*,

saith Shindler : To direct the people in the way, the footsteps of which is yet to be seen in our Church-yards frequently : So that could my time, or your occasions give leave ; yet all our curiosity herein could never satisfie : And the less reason we have critically to determine in this case ; because the Spirit of God doth not confine himself to any thing mentioned in this Text ; not to the glory of Lebanon, for *Isa. 35. 2.* he telleth us, the beauty of Sharon, and the excellency of Karmel, as well as the glory of Lebanon shall be given to it, and not only the Firre, and Pine, and Box, but *Isa. 41. 19.* he telleth us, he will plant besides these the *Shittah*, the *Myrtle*, and the *Oyl-tree* : As if he would tell us, that, as many trees with their various uses were brought to the Temple, so he would bring many persons, with their various offices, capacities, and endowments, to give being, and beauty to his Gospel-Church ; and then these trees appear to be, as *Lyra* his *persona notabiles ad ortum Ecclesie venientes* ; eminent persons coming to the rise of the Church, or, *Quicquid excellens in Ecclesiam inuentum iri significat*, as *Lyranus*, whatever is excellent must be brought to the Church ; or, as *Alapud* upon the Text, *Quicquid ad decorem aut stabilitatem Ecclesia pertinet* ; Whatever conduceth to the beauty or stability of the Church ; and upon *Isa. 35. 2.* he saith, *Omnia ornamenta opes, delicias spirituales, copiosus frondes, flores, fructus novarum virtutum, et novorum fidelium* : All Ornaments, riches and spiritual delights, the flowers and fruits of new Graces, and new Converts : And thus *St. Gregory* in his 22 Homily elegantly expatiateth himself to this purpose : There shall be the Cedar whom no secular cares shall corrupt, the Thorn who can prick their hearers at the heart ; the Myrtle who can temper others

[passion



passion with their compassion; the *oyl-tree*, who can with the Oyl of the promises heal the broken-hearted; the *Firre*, who for their height shall contemplate heavenly things; the *Elm*, who by their strength bears up the tender Vines, being strong, support the weak, and bear their burdens: But that of *Brentius* is most pertinent, and shall be conclusive, who telleth us, *Altissima Cedrus Petrus; Cedrus etiam Paulus, et Cedri Apostoli, qui sunt Columna Ecclesia, sunt alii Ministri Ecclesia, et membra, qui sunt abies, pinus, et luyas*: That is thus, *Peter was a tall Cedar, Paul a Cedar, and the rest of the Apostles were Cedars, and there are other Ministers and members of the Church, which are as the Firre, and Pine and Box*: And this comes up to that of the Apostle, 1 Cor. 12. 28. and Eph. 4. 11. He hath set in the Church faith one Text, he hath given faith the other Text, *some Apostles, some Prophees, some Evangelists, some Pastors and Teachers, for the edifying the body of Christ*; some to oversee, others to build, and others to be as lively Stones, layd up in the Fabrick, and all with their particular powers, offices, endowments, and graces, all to make a glorious Church; and thus the glory of *Lebanon* comes, the *Firre, Pine and Box together*: And thus you see the whole; and yet there are six severall particulars to be observed in the Text, as the various modifications, of these coming materials or tributaries.

1. Behold them in their excellency, is not the *Hysop* upon the Wall, or the *Sorab* in the Desere, but the glory of *Lebanon* that must come; to tell us, that it is not the *Peasants* drudgery; but the *Princes*, and the *Prelates* dignity, to minister to her, and to intend the Churches glory.

2. Behold them in their universality and number: Cedar, the Box, and Firre, and Pine, *synecdochically*

taking in all the rest; it was the grand *Charter* confirm'd to the Church, that all things and persons should be for her sake, and every Kingdom and person that would not serve her, should perish, *Iſa.* 60. 12. Which Charter is renewed in the Gospel, *1 Cor.* 3. 21. 22. all things, all persons, Paul, Apollo, Cephas, things present, or things to come, all are yours.

3. Behold them in their variety, every one paying his proper service to the Church, the Cedar, the Firre, Pine and Box: some with their height, others with their strength; others with their sense and smell; others with their permanence and duration; but all for her glory: the variety of the materials in the universe makes up the beauty of it; so in the Church. In the first *Tabernacle* and *Temple*, there was the *Wood of Shittim*, for the Ark, Altar and Table; Cedars for the sieling and inward ornaments; the Firre for windowes, dores and floors; Goats for their hair; Badgers and Rams for their skins; Egypt for Linnen and Silk, as Seba for Gold; all this variety did make up but one *Temple*, some for ornament, some for security, but all for service: In a house, the vessels of honour, and those of dishonour, as well those of wood and stone, as those of Silver and Gold, are for the Masters use, *2 Tim.* 2. 20. In a body natural those members that are more feeble, and less honourable, as well as those that are our more comely parts, (God having so tempered the body) are for the service of the same body, *1 Cor.* 12. 23. 24. and its no less in the body Mystical, the Church; all those diversities of gifts, administrations, and operations, *1 Cor.* 12. 5. 6. as they come from one and the same Spirit, so they tend to the edifying of the same body; all those *dona regalia*, Princely gifts mentioned *Eph.* 4. those persons, and offices, considered either in their subordination,

ordination, or variety, tend to the same end: Every gift, whether it be *χαρις* or *χαρίσματα* Grace or Gifts, with their variety or diversity, they are given to profit withall. In that great Text for this purpose, 1 Cor. 3. 21. 22. *Glory not in men, all things are yours, whether Paul, Apollo, or Cephas*: Every one had his proper gift, and excellency, whereby they did captivate their disciples, so that one said, *I am of Paul*, another *I am of Apollo*, a third, *I am of Peter*; the Apostle urgeth elegantly, that their scattered excellencies, should not produce *Schisme*, rather *Union*; because all that variety tended to the common advantage: Whether *Peter* with his *ἐκπαίδευσις*, or *liberty of speech*, or *Paul* with his *learning*, being brought up at the feet of *Gamaliel*, or *Apollo* with his *language*, being an eloquent man; whether *Peter* with his *power*, pricking to the heart so many thousands at one Sermon, or *Paul* with his *prudence*, catching of them with guile; or *Apollo* with his *potency* in argument convincing them mightily that *Jesus* was the *Christ*; whether *Peter* to break the ground, *Paul* to sow the seed, or *Apollos* to water the field, *all things are yours*, or as *Rom. 12. 6, 7.* whether *prophecie* with its proportion, or the *Minister* with his waiting, or the *Ruler* with his diligence, all cometh up to this in the Text, *the glory of Lebanon shall come, the Firre, the Pine, and the Box together.*

4. Behold them in their *regularity and order*, the *glory of Lebanon*: First, to come, to lead the way to *Sion*; the *Box* then, and *Pine* to follow, and all to come, to make up her glory; God is the God of *Order*, not of *Confusion*, he loves regular motions, not præposterous præciples: Philosophers tell us, that the *Celestial* bodies observe the motion of the *primum mobile*; and the *Planets* are not so called, because they move irregularly; for though they.

they have a seeming erratick, and various position as to us; yet their revolutions are strict and certain: In that great work, the raising of our bodies, when we might conclude, multitude must usher in confusion; yet even then, *ἕκαστος ὡς ἰδίῳ τοῦ κυρίου, every man in his own order,* 1. Cor. 15. and then shall be the ἀρχὴ and the τέλος, the order of first and last: The men of Warre which came to enthrone David, were such as knew how to keep their ranks, 1 Chron. 12. 38. St. Paul intended his practise, our imitation, when he said, *ἕκαστος ὡς ἰδίῳ κυρίου*, and its then with joy when a man fulfilleth his own course. It was no unnecessary Query of the Adversaries to the building Jewes, Ezra 5. 3. *Who hath commanded you to build this Wall?* and their only retrieve from irregularity was thus to answer, *The King Cyrus made a decree to build the Wall, and since it hath been building, ask and see, and send us the Kings pleasure in this thing,* vers. 17. Hence our learned Davenant determineth, Quest. 12. *Non licet subditis reformationem moliri renuente Magistratu.* The Apostles rule is, *Quiesce et res vestras agite:* Be quiet, and doe your own business: a seeming Paradox, *Agere et quiescere*; to doe business, and yet to be quiet; but the truth lyeth here, to do another mans work, is not so much *affliction* as *commotion*: God expects that the Cedar should have so much piety, as not to come behinde, and yet that the Box and the Pine should have so much prudence, as not to goe before their guides; the tardy motion of the Cedar may produce obstruction; but the preposterous haste of the Firre and Pine must produce confusion: Its no auspicious nativity where the feet comes first, though a man-child be born; its not without difficulty to the birth, and danger to the mother: Its here as with Sarah and Pharez; we finde as in the Text, there are

are twint in the Churches womb : though *Zerub* pull back his hand, if the younger be born first, his name must be *Pharez*, because its not so much a birth as a breach, *Gen.* 38. 29. we must fill the Churches Treasures, but not by tumult ; when *Zerubbabel* and *Josua*, the glory of *Lebanon*, lead the way to lay the foundation, and the rest help to build, and to cry grace grace unto it ; when the *Cedars* are *hyshim*, Leaders, and the *Firre* and *Pine* become *mukenad*, followers of them, when the *Cedars* afford themselves *rimo* & *unduyim*, a Copy and Example, and the others appear as a Transcript from that Original, when the glory of *Lebanon* yields direction and encouragement, the *Box* and *Pine*, obedience and imitation ; then this order is fulfilled ; the glory of *Lebanon* shall come, the *Firre*, and *Box*, and *Pine*, together.

5. Behold them in their *spontaneity* and *freedom*, 124, the glory of *Lebanon* shall come : It's *motus voluntarius*, a free and voluntary motion, they shall come to *Sion* as they came from *Babylon* with rejoycing : The *Chaldee Paraphrast* reads it, *Introducetur gloria Lebani ad te* ; the glory of *Lebanon* shall be brought to thee, but this is too short of the sense of the Text ; for so were the trees brought from *Lebanon* in Ships : But these living trees must act more like rational creatures, they are to be the Chariots of *Aminadab*, *Cant.* 6. 12. the motion of a *willing* people, not press'd, but Volunteers in the Churches service ; true Votaries to *Sions* glory ; such a principle indeed crowns the sacrifice and service ; God will say as *Deborah* sung, *Judg.* 5. 9. *My heart is towards the Governors of Israel who offered willingly among the people* ; all must say as that Emperour, *Solui legibus, legibus tamen vivo* ; freely offer as if there was no act for this *Royal present* ; whatever do, must not be so much an imposition,

as a Legacy; the Apostle gives it us fully and clearly, 1 *Reg.* 5. 2. *למנוחה ולימים*, Cedar, Firre, and Pine, must both rule and feed; *אין אכזריות*, not by constraint, or out of filthy lucre; but *אין אהבה*, willingly, and of a ready minde, because we delight in her, then doth the glory of Lebanon come.

110. 6. Behold them in their Unity; they shall come *יחד*, they must come together, many must sweetly conspire, as if it was the work of one man; otherwise Babels confusion will be the sad fate of Sions glory: Joynt consent and unanimity, is the strength and glory of every good work, as 2 *Chron.* 24. 12. 13. when *Joash* the Prince, and *Jehoiada* the Priest, the Cedars in Lebanon, the Levites to collect, and the people to contribute, the Masons and Carpenters, and other artificers to work, and repair the house and all come together, then *אין אחד*, in working they wrought, and healing went up upon the work, they set the house of God upon its Basis, and perfected it: The Apostle as to this spiritual house, knits this unity in every Epistle, if we be trees, then he would have us to be *אחד*, *Rom.* 6. 5. planted together; if materials in

*Eph.* 2. 21. that Temple, then the building must be *אחד*, *אחד*, a building fully framed together; if we be builders in that house, then we must be *אחד*, workers together, 1 *Cor.* 3. 9. if they as Cedars in all, lead the way, others must follow, and that with joynt consent, hand in hand, and heart in heart, and be not only *אחד* but *אחד*, followers together of them, *Phil.* 3. 17. that all that admirable variety may concenter in as admirable an unity, that as that ancient *Isaiah* said of the Churches garments made up of divers colours, *Varietas, multa, scissura nulla*, great variety but no rent, in that coat; then and thus will the glory of Lebanon come, the Firre, and Pine, and



Box together, to make the place of his feet glorious : And thus you may behold these willing tributaries come in their glory to Sions glory ; thus we shall come as the Spouse made her addressees to her beloved, as some read that Text, *Cant. 1. 4. כִּסְרוֹם, in rectitudinibus*, in her right and commendable motions.

All which several particulars as so many rivulets, seem to be willing to run back into this general confectary or Conclusion, which I might have named first, but I have reserved till last, as the result of all which hath been spoken, which is this,

*That all men, with all their power and parts, and variety of gifts and graces, and several capacities, should send to the glory of the Church as their proper end.*

And having so distinctly and largely treated of the *Quid* and the *Cui*, the *Treasury* and the *Tributaries* ; I have left this only to be treated of, the *Quare*, or the *treasure* which we are to present her with, and that is *glory*, or to make her *glorious* : this therefore remains inquirable, what it is which makes *Sion* glorious ?

The glory of the Church when she shall be *triumphant* we may admire, but never describe, as eye hath not seen it, nor ear heard it, nor heart conceived it, so no pencil can draw it forth ; the Apostle gives as much of it, as can be given by pen of men or Angels, on this side the possession of it, in that elegant expression, *2 Cor. 4. 17. a far more exceeding and eternal weight of glory* : But where the glory of the Church *militant* lies, we have the Scripture to direct us, and I shall not wander farr for my discovery, only from this very Chapter borrow five several particulars as the expresses of that Spirit, who best

knowes wherein the true glory of *Sion* lyeth, and they are as follows.

1. From *v. 1. Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee*: Light is the Churches glory; for that saith the Wise man, is *beautifull and pleasant to behold*, *Eccles. 11. 7.* The black veil of darkness stains and eclipseth any glory; that *first matter* was without form and void, so long as darkness was upon the face of the deep: the first dawns of glory upon the unshapen universe was *light*, as a good eye makes the face beautifull: But what is this light? we have the concurrent suffrage of Interpreters to direct us here, with this distinction of *Lux qua*, and *Lux quâ illuminamur*, the light which enlighteneth us, is *Iesus Christ*, who is the true light; but the light with which he doth enlighten us, is the *Gospel*, that great engine of mans salvation, which brings Immortality and life to light; and gives both light and eyes: *Lumen hoc est verbum Evangelii de Christo crucifixo*, saith *Lyra*: and, *per lumen Christi presentiam, doctrinam et universam Evangelii gloriam exprimit*, saith *Alapud* upon the Text; and so a whole cloud of witnesses leads us to this truth, that this light is the glory of the *Gospel*: But what need we appeal to humane testimony, when we have divine so clear: those dusky prophesies in the dawns of the Church are called a *Light* shining out of a dark place, *2 Pet. 1. 19.* *St. Pauls* turning to the *Gentiles* with the *Gospel*, made him the living Comment upon this very Prophecie, *Acts 13. 47.* *So hath the Lord commanded us, saying, I have made thee a light to the Gentiles*: this is that *one* *anition*, the *true light*, and that *one* *divine*, that *marvellous light*, *1 Joh. 2. 8.* *1 Pet. 2. 9.* and of this light, the Church is *typica*, the *Candlestick*, *1 Rev. 20.* and *one* *eterna* *pillar* and ground.

ground of this truth, 1 Tim. 3. 15. as being her glory; it's also called the glory that excelleth, 2 Cor. 3. and the glorious Gospel, 2 Cor. 4. 4. and so glorious, that it bespeaks their feet beautifull who bring it, Rom. 10.

And then the Cedar of Lebanon shall come, &c. some to lay the foundation, others to build, and all to tend us *עושרו וזיוונו, to the furtherance of the Gospel, Phil. 1. 12.* She shall suck the breasts of Kings, Isa. 60. 16. the Prophet telleth us of the breasts, but the Apostle telleth us what the milk is, *אֵמֶלֶךְ יִדְנָה, the milk of the Word, 1 Pet. 2. 2.* it is the Churches glory when she hath no dry breasts; when the Cedar in Lebanon comes to protect, the Firre, and Pine comes to propagate, the one by power, the other by pains; the one by license, the other by labour in the Word and Doctrine; when there is no Embargo lyes upon those Ships which should bring Sions sons from farre; when this Light is neither blown out, nor put under a bushel; when no Philistines to stop up these Wells of water of life, as Gen. 26. 15. when the one with St. Paul is for the defence of the Gospel, the other for the increase of it, Phil. 1. 17. the one to give it free course, the other life and motion, *וְהָיָה אֵלֶיךָ וְהָיָה, 2 Thess. 3. 1.* its most glorious when it runs fastest; when the one makes it room, and the other makes it run, when all in their several stations are carelesse, as the Apostle, *וְהָיָה לָנוּ דִּבְרֵיכֶם וְהָיָה לָנוּ, lest we should give any check to the Gospel of Christ,* that by the rod of his mouth, his rest might be glorious, then the glory of Lebanon comes, &c. to make the place of his feet glorious.

2. From v. 4. 5. Thy Sins shall come from farre, and thy daughters shall be nursed at thy sides; the abundance of the Sea shall be converted unto thee: a numerous Issue, and increase of Converts, are the Churches glory, when as the

hath no dry breasts, so no barren Wombe, it's then like such a glorious couple, as *Isa. 54. 5. thy maker is thy husband*: when the measure of their Issue, is the dew that falls from the morning womb, *Pf. 110. glory is contracted in one individual; but dilated in many*: this Law, *crescite et multiplicamini*; increase and multiply, is that whereby nature preserves it self; and so in the Church; numeration, multiplication and addition she owns: but subtraction and division are strangers to her Arithmetique; It was an indeleble obloquy in *Israel*, to dye childeless; and by children born again, the Churches reproach is taken away; *Filiis corona senum*, saith the Wise man, *Prov. 17. Children are a Crown*, and the Apostle calls them his glory, *1 Thess. 2. 10.* and if so to the Father, they are no less to the Mother: this is the sum of the divine promise, *Isa. 54. 1. The children of the desolate shall be more than those of the married Wife*: she should forget the shame of her youth, and the reproach of her widowhood, *v. 4.* It is the matter of the Churches exultation and triumph, *Isa. 49. 20. The place is too strait for me*: this is the subject of all those *Encomiastique Elogies*, when glorious things are spoken of her, *Pf. 87. 4.* to mention *Rahab, Babylon, Phylistia, and Tyre*, that this and that man was born there: It was the glory of the Primitive Church, that there were daily added to the Church: and that there was *multitudo*, a multitude of them that believed, *Acts 4. 32.* this is truly, *edificatio totius*, *Eph. 4. 12. The edification of the body*, and this is either, *edificatio totius*, or *edificatio partium*; edification of the whole, or of the parts: that of the whole, is the daily accretion of new materials, to that spiritual house: daily adding new Converts, untill the body be compleat in members: that of the parts, is the growth and increase of grace in every part, untill

it come to the perfect man: so that every part shall be fat and flourishing in the Court of our God, Ps. 92. 12. being satisfied with the fatness of Gods house, Psal. 36. 8. when they suck the breasts of her Consolation, and their bones flourish like an hearb, Isa. 66. 14. so that there shall not be an Infant of dayes, but a childe shall dye an hundred years old, Isa. 65. 20. this will be Sions glory, when her retinue thrives in the family, and those that are nursed at her side grow up apace: the Queen of Sheba will have no more spirit in her, to behold the meat at Solomons Table, 1 Kings 10. Then I have a word ad Clerum, to my Brethren of the Ministry.

The Apostle telleth us, that το κοιναν οικοδομα, is τῆς διανοιας ἔργον, the edification of the body, is the work of the Ministry, Eph. 4. 12. The glory of our Fathers house, the Offspring and the issue is hung upon our shoulders, Isa. 22. 24. The Minister is to be the Father, and Mother, and Nurse too: and therefore we finde St. Pauls ἑγω οὖν, 1 Cor. 4. 15. his πατριωτιστην, Gal. 4. 19: his ὡς μητέρα διδωμι, 1 Thess. 2. 7. I have begotten you: in the first, I was a wail again in birth: in the second, and as a nurse cherisheth her child, so we have you. in the third: I have therefore license from St. Paul the great Visitor of the Churches, Col. 4. 17. to tell Archippus, and say to him, Take heed to thy Ministry, that thou hast received, so fulfill it: And to Timothy, 2 Tim. 2. 15. Study to shew thy self approved unto God, a workman that needeth not to be ashamed: Those Offices which are divided in others, are united in us, so that our work is great, and calls amongst many things, for these two from us.

1. Our knowledge and skill had need be great, a Minister must be ἁγιογραφος, with the Apostle, 1 Tim. 4. 6. and μαθητευθῆναι with our Saviour, Math. 13. 52. *university*

up in the mounds of Faith: and a Scribe well instructed in the Kingdom of Heaven: we should be able Ministers of the New Testament, 2 Cor. 3. 6. *Viri virtutis*, Men of spiritual strength, as Apollas, *suavis in verbum*, mighty in Scriptures, able to divide the Word of Truth aright, and to stop the mouths of gainsayers: Ministers as the Prophets of old are called Seers, Eyes to the people, but if the Eye be darkness, how great is the darkness of that body? is Christs own Problem: Where no Vision is, the people must needs fail and perish, Prov. 29. 18. If Ministers be *audes*, Clouds without water, how shall Doctrine distill like the dew upon the tender hearb? The Priests lips cannot preserve knowledge in the hearers, when it is not at all in the Speaker: but where *the blinde lead the blinde*, both must fall into the ditch.

2. Our diligence and activity, must be great: me think the Apostles *parca sumus*, especially those that labour in the Word, 1 Tim. 5. 17. and his *exhortat*, and *exhortat*, 2 Tim. 4. Be instant in season and out of season, shou'd awaken us. A Minister is a Feeder as well as a Seer; he is *Promissus-Condau*, that is, Condau to lay up, but *promissus* to lay out; *Auren* as he had his Urim on his breast, so he had his Bells round his skirt, and they wanted not their Clappers, if they sounded not, he was to die for it. Ministers are Stewards in Gods household, Luk. 12. 42. and a Steward saith the Text, must be *scrupulus* and *moderatus*, both wise to know how to do it, and faithfull in the doing it; to give them *mensuram*, both *metat* and *measure*; they must be neither quite starved, nor lean fed, *Lessius* his diet in spirituals Christ alloweth not; the one will keep the Spirit as low as the other the Flesh; God hath a controversy both with the people and the Priest, for their spiritual theft; with the people for robbing God of his Tithes and



and Offerings, and so the *Minister* of his food, *Mal.* 3. 8. 9. and with the *Priest*, for stealing the Word of God from his neighbour, *Jer.* 23. 30. to force the sheep to bring the fleece, and to seek for their food, is unequal: In the Parable, *Math.* 25. 26. *awney* is *more*, the *slothfull* is the *evil* servant; a *Minister* never wants work, and if he work not, he shall never want woe, so the Apostle, *1 Cor.* 9. 16. *Wo to me if I preach not the Gospel*, like that of the Prophet, *Zach.* 11. 17. *Woe to the Idol-Shepherd*, which may be the *idle Shepherd* without a quibble, but that its something more comprehensive; the *Shepherd* that hath neither eyes to see withall, nor arms to work withall; so saith the Text, *his right eye is utterly darkened, and his right arm clean dried up*: whereby the Prophet would tell us, that neither an *Ignorant*, nor a *lazy Ministry*, the one without his *eye*, the other without his *arm*, come as the Cedar, Box, or Pine, to make *Sion* glorious.

3. From *v.* 7. and the 15. *they shall come with acceptance upon mine Altar, and I will glorifie the house of my glory*: whereas thou hast been forsaken and hated, so that no man went thorow thee, I will make thee an eternal excellency, the joy of many generations: frequency and uninterrupted exercise of *Publique Worship*, is *Sions* glory; as Gods presence there, makes her an eternal excellency, so our presence there, makes her appear the joy of many generations: here runneth the current of divine Promises, *Isa.* 66. 20. *They shall come from New Moon to New Moon to worship before the Lord of Hosts*: *Isa.* 2. 2. *Come, let us goe up to the House of the Lord*; all Nations shall flow unto it: *Zach.* 14. 16. *All Nations shall goe up from year to year to worship the Lord, and keep the Feast of Tabernacles*: and *Pf.* 122. 2. 4. *Our feet shall stand in thy gates, O Jerusalem, whither the Tribes goe up to give thanks unto the*

*name of the Lord: Sion's glory is most eclipsed, when her wayes are most unoccupied, and then the wayes of Sion mourn, when none come to her solemn Feasts, Lam. 1. 4. I have here a word ad populum, to the people, who come in for a share in the Box, and Firre, and Pine; here is some work for you, and you must come; the Apostle telleth you how, 1 Cor. 11. congregations vna in vna, when you come together into one place; thus may you come together to Sion's glory; and here the Prophet brings in his word וְיִשְׂרָאֵל יִשְׁכְּנוּ וְיִשְׁכְּנוּ יִשְׂרָאֵל וְיִשְׁכְּנוּ יִשְׂרָאֵל, Israel shall come, and Judah together, to seek the Lord, and ask the way to Sion, Jer. 50. 4, the Apostle, Rom. 9. 4. joyns the service of God, and glory together; and the Prophet Isa. 4. 5. Assemblies and glory together, as if they would tell us, that concourse, and multitude of Sion's Worshippers, make her glorious, as the conflux of Starrs makes the glory and the beauty of the Galaxy or milky way in the firmament: then was Sion glorious when David could say, Ps. 43. 4. I went to the House of God with a multitude; and as if the Emphasis of the Text; and the brightness of Sion's glory lay here, he ingeminateth this express, vbi a multitudo ibi kept holy-day; then are the Tabernacles amiable, when men goe thither by troops, and every one appear before God in Sion, Ps. 84. 7. when men appear not as single Starrs, but as Constellations, in her Horizon, then Sion shines bright; the Text telleth you, the Firre, Pine, and Box must come together, then St. Paul's to the Hebrewes, must be mine to you, Heb. 10. 25. ne quiescat vestra ecclesia, sed conuocamini, Forsake not the assembling of your selves together, and as Heb. 13. 15. By him therefore let us offer the sacrifice of praise to God continually, &c. If Sion be the place of Gods feet, she may well be the place of ours; if he dwell there, our feet may well stand there; if God come down, the Tribes of the Lord may*

may well goe up thither : It is a Lamentation, and may be for a Lamentation, that our unhappy Divisions have mouldred us into such uncomely separations, that *Sion* seems to be forsaken of her Sons; such thin and slender Assemblies as we see daily within *Sion's* walls, seem to bespeak her not worth the owning; and her glory must needs be under a cloud, when her Solemn Assemblies become a reproach; as *Zeph. 3. 18.* flock thither as *Doves* to *their windowes* : Let her be no more tearmed *forsaken* and *desolate*, but let us, as well as God himself give her her name, *Stephzi-bab* and *Benlah*, as *Isa. 62. 4.* to shew, that as the Lord, so we delight in her; then shall she be as a *Royal Diadem*, and *Crown of glory* in the hand of the Lord, and you shall, as in the Text, as the *Firre*, *Pine* and *Box*, come to make *Sion* glorious.

4. From *v. 21.* Thy people shall be all righteous, the branch of my planting, that I may be glorified; and as further explained, *Isa. 62. 12.* They shall call them the holy people: here lyeth the true glory of God, in that he is the Holy One; the glory of the Temple lay here, in that it was the holy place; of the new *Jerusalem* in that it is the holy City; and so of his Church, in that they are the people of his holiness; this made the Spouse the fairest among women, in that she was without spot, *Cant. 4. 7.* and then Christ presents her glorious, when without wrinkle or blemish, *Eph. 5. 26.* Holiness becomes his House, his Priest, his People: Here I have a word both ad Clerum, and ad Populum, as those that joyntly come to *Sion*; being cal'd by the Apostle, *1 Per. 2. 5.* a holy nation, and *ἐκκλησία ἁγία*, a holy Priesthood: God calleth for holiness to make *Sion* glorious; as the Prophet, *Zach. 14. 20.* In that day upon the bells of the Horses, and every Pot in *Jerusalem*, there shall be holiness to the Lord: But chiefly

this directs a word to the *Clergy*, in whom holiness is most required, and all impurity most visible: *Aaron* had his garments for glory and beauty; so God will have all his *Saints*, but chiefly his *Priests* clothed with righteousness, *Psal.* 133. 9. *Heis* is *Sacer*, and *isquis* is *Sacerdes*; and the *Hebrewes* observe, that כהן and כהן, the one signifying a *Priest*, the other a *Bridegroom*, come both from the same root, as teaching us, that a *Priest* in his service should be adorned as a *Bridegroom* for his nuptial solemnity; *Aaron* had his *Thummim* as well as his *Urim*, and a plate of gold upon his breast inscribed, *Holiness to the Lord*, *Exod.* 28. 6. under the Law, the *Levite* was to be ἀνυμνος, and the Gospel-Minister is to be ἀνυμνος, without rebuke: Vessels of Honour, if fit for the Masters use, must first be sanctified, 2 Tim. 2. 21. they are *Lights*, and with *John Baptist* they must be burning and shining Lights, their Lives must be visible Sermons, and their practice Comments upon their Preaching: *Snadet loquentis visa non oratio*, saith the Poet: Its the Life, not the Language of the Preacher, that perswadeth most: the *Jewes* have a saying fit for us, to this purpose: *Semper homo doceat discipulos suos viâ brevi*: Let every man teach his Schollers the shortest way: What that is, the old Adage will tell us; *Per precepta longa, per exemplum breve*; the shortest by example. But when *Sions Watch-men* degenerate, and her Gold becomes dim, the Sons of *Sion* that should be fine Gold, become like Earthen Pitchers, or the very scum of men, as to their morals; her *Nazarites* that should be whiter then snow, their visage is blacker then a coal, not with suffering but sinning; those that should have wings tipped with silver, and feathers with yellow Gold, are as if they had lyen among the Pots, with the tincture of a debauched looseness upon them, when God may complain,

as Jer. 23. 11. *The Prophet and the Priest are prophane, and from them Iniquity is gone forth into all the Land:* So that they become *Populi odium et Ministerii scandalum*, a bait to the people, and a blemish to their profession: in this case the Cedar, Box, and Pine, come not together to make Sion glorious.

5. From v. 4. 5. 7. 13. its the burden of the Chapter. *They shall be gathered together; they shall flow together; and they shall come together.* A blessed Peace and Unity is a great ingredient into Sions glory: This is the good *crasis* and temperature of the body mystical; this is both *æquus* and *sigillum*, the flowre of Sions glory, and that which sealeth all the rest, and makes them sure; this peace, and unity, was all that David prayed for, for *Ferusalem*, Psal. 122. 6. because in praying for that, he prayed for all, *Pray for the peace of Ferusalem, peace be within thy Walls, and prosperity within thy palaces:* If peace be an Inmate, prosperity cannot be a Forreigner. This was the glory of the *Tabernacle*, that all the parts of it were coupled together with Rings of gold; God he takes this for his name, *Jehovah-shalem*, Judg. 6. 24. *Jehovah is peace*, Christ is King of Salem, Heb. 7. 2. *King of peace*; the Gospel is the Gospel of peace, Rom. 10. 15. *Ferusalem is Visio pacis*; and she loseth the right to her name, if she be not the *Vision of peace*; and the unity of the Spirit in the bond of peace, is the beautifull Rule of our walking, *Acts* 1. 6. worthy of our calling to one Lord, one Faith, one Baptisme: It was the glory of the World to be of one *Lippe*, untill the curse of *Babel* divided their Languages: Its a Promise that runneth parallel with this, Jer. 52. 39. *I will give them one heart and one way;* and Zeph. 3. 9. *They shall serve the Lord with one consent*, which the Primitive Christians made good, *Acts* 4. 32. there was *ἑνὴν μὲν καὶ ἑνὴν ψυχὴν*, one heart and one soul; as if by a pious *Metempsychosis*, one soul had successively animated, and informed so many bodies: It was said of *Ferusalem*,

as one of the glorious things spoken of her, that she was built as a City *compact together*, Pl. 122. 3. *Cujus Societas concors*, saith the *Arabick Version*, but the Text is more elegant, *שוכרות לה יחד* and in the Interlineary *Qua juncta est sibi simul*, a firm agglutination of every part each to other, and all to the whole; so that every one can pay his tribute to *Sions* treasure without schisme or fraction. It was some blemish to the Churches glory, when they begun to divide either in judgment, or affection, when one said of Christ, *Ecce in Deserto*, another, *Ecce in Penetrabilibus*, or of the Apostles, one to say, *I am of Peter*, a second, *I am of Paul*, a third, *I am of Apollo*, when there were those sharp *Paroxismes* and contentions, betwixt or among the tall Cedars, as *Peter* and *Paul*; and *Paul* and *Barnabas*; so hot as that they must part. And is it not so now? I fear if *St. Paul* was our present Visitor, he would charge us as he did the *Corinthians*, 1 Cor. 11. *I hear there are divisions among you, and I beleve it*: What distance in judgement, and heats in affections; as if *Opinionum varietas et opinantium unitas* were *arbitrium*, whereby the Church comes to be martyred by her own Sons, it may be said of our time as *Forerius* said of his; *Fuvat magis deslere quam describere*; For so indeed it rather calls for a Sea of tears to wash off the guilt, than a pensel to perpetuate the memory of them: were I worthy or able to interpose in an *Irenicum* or Expedient for Peace, I should think it my honour: However at this time I may be *St. Pauls* Manual, to hand to you that caution of his, *Rom. 14. 19. Follow the things that make for peace*; be of one minde, love as Brethren, the Cedar, Firr, Pine, and Box, all intend that which may tend to *Sions* peace; *St. Paul* cries, *Be ye followers of us as dear children*, here the blessed Apostles, and the Primitive Disciples all centred in levelling both their power, and obedience at this mark: the Apostles as Cedars, eyeing only things necessary  
and



and expedient; and others, as *Pine and the Box*, eyeing those things which were lawfull; the Apostles things necessary and expedient to command them, and others all things lawfull to obey them; St. Paul as a Cedar faith of himself and therest, *Acts 15. 28. We lay no other burden upon you than things necessary*, 1 Cor. 9. 12. *We used not this power lest we should hinder the Gospel of Christ*: And he said also of the rest, *that he glorified God for their professed subjection*, 2 Cor. 9. 13. and that they had alwayes obeyed *not in his presence only, but in his absences also*, Phil. 2. 12. according to the rule, *Obey them that have the oversight of you*. St. Paul as a Cedar did not proceed as we finde spoken by Tacitus of some, *Liberius quam ut imperantium munitissent*, acted more freely then, *as if they remembered the Office of Governours*: nor the disciples and other members of the Church, as the same Author speaks of some in his time, *Erant in Officio sed tamen qui nullent imperantium mandata interpretari quam exequi*, who had rather dispute the Commands of Superiours, then obey them: the Apostles, as Cedars did not command every thing: the rest, as the *Pine and Box*, did not act as if they would obey nought thing; so that every one might *quibus in ecclesia situm est be consensus*; lovers of Victory rather than Victory, pursuers of their own wills more than the Churches weals; this the Apostle gives a check to with a *tuus est qui iudicat in ecclesia*. *We have no such custom, nor the Churches of God*. To close up all, by what hath been spoken, it appeareth, that we owe all, our *Effe* our *Passe*, what we are, or have, to the Church: This was Gods end in all that he bestowed Christ himself with, he made him *head* over all things, but its *in ecclesia* *id est*, he gave him so to the Church. It is the end of all that Christ doth, of all his mediatory transactions, he gave himself for it, and doth all, *that he may present it a glorious Church*, Eph. 5. 25. 26. It is the end of all the offices

offices and gifts, and graces, in the Church, *Eph. 4. Work of the Ministry and edifying the body of Christ.* Let us consider, what the Church is, to God, to *Jesus Christ*, and what she is to us, she is the place of the *Fathers* feet; she is the *Sons Sponse*, and his *Body*; and she is the *Mother* of us all: I shall therefore make that of *St. Paul* my close in *Phil. 4. 8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, and if there be any prayse: And Phil. 2. 1. If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, think upon these things: So speak, and so do, that we may make the place of his feet glorious, that we being trees planted here, in the Vineyard of God, when we come to be transplanted, we may be all Trees of Renown in the Paradise of God; having *Sions* glory, turn to our good account, and glory, in the *New Jerusalem*, we may inhabit there, where the Foundations and Walls are Pearls, and the streets fine gold, having the Tree of life in the midst, and the Chrystal River running through the City: Which that we may both *doe* and *enjoy*, O thou great God, who walkest in the midst of the golden Candlesticks, so rule, and direct our hearts, so blest our labours and endeavours, that our hearts may desire, our heads project, our hands effect, and our eyes see, the good of *Jerusalem* all the dayes of our life, and peace upon *Israel*; and this for the sake of *Jesus*, who so dearly loved her, and so dearly bought her, to whom with thee, O *Father*, and the *holy Spirit*, three Persons, and one God, be all honour and glory now and for ever.*

**F I N I S.**